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BRIEF COMMUNICATIONS

Heb. *rô'*, evil = Arab. *'urr*

IN Zeph. 3¹ Jerusalem is called *filthy and polluted*. RV substitutes *rebellious* for *filthy*, but AV is correct: we must not read *môrě'â*, but *mor'â* = *mor'â*, participle Hof'al of the stem of the post-Biblical *rô'î*, excrement = *rě'î*. Kel. 17, 2 we have *bêt-hâ-rě'î*, commode, close-stool, and in Ber. 25^b; Shabb. 47^a (BT 1, 93, l. 2; 424, l. 29)¹ we find *gârâf-šäl-rě'î*, chamber-vessel or bed-pan (*gârâf* = *garrâf*). For the spelling of *rě'î* with *îôd* after the *r* cf. Levias, § 13; Margolis, § 3, l; JBL 36, 76, n. 3; contrast 38, 155, n. 3. Instead of *rô'î*, excrement, we had better read *rě'î*. *Ἐπιφανής* (§ *idî'tâ*) derived *môrě'â* from *ra'â*, to see (cf. ZAT 29, 283, n. 2). Buxtorf's lexicon¹¹ (1710) p. 703 states that according to some, *môrě'â* means *inquinata, foedata, monstrosa*. Döderlein remarked in Grotius' *Annotationes* (1776): *Vocem Hebraeam môrě'â a rě'î, stercor* (sic!) *derivat b. Vogel (urbs foeda)*. Graetz stated in his *Emendat.* (1893): *Môrě'â, squalida, immunda, a rô'î = rě'î, stercus*; cf. *Nah.* 3 6. Levy (4, 405^a) had called attention to Rashi's explanation of this passage, but *ʔě-šamtîk kě-rô'î* means *I shall make thee a sight*, i. e. a gazing-stock of wretched misery (*Nah.* 10; ZDMG 61, 285, l. 40). Levy (3, 235^a) derived also *mur'â*, gut, gizzard (Lev. 1 16) from the stem of *rě'î* = *rě'î*, excrement. For the softening of the *'aïn* see JBL 36, 257; cf. JHUC, No. 316, p. 23.

Also Heb. *ga'âl*, to pollute, is a doublet of *ga'al* which may be connected with Arab. *jû'al*, dung-beetle, plur. *jî'lân* (cf. *abû-jî'rân*). Arab. *ja'r*, excrement; *ja's*, dung; *ja'û*, dung-heap,

¹ For the abbreviations see vol. 38 of this JOURNAL, p. 142, n. 2.

are derived from the same root (JBL 37, 222). *Ju'mûs* may be a transposition of *maj'ûs*, just as *zámhara* may be metathesis of *mázhara* (JBL 34, 55, l. 8; 37, 227). We find also the transposed form 'ájalah, dirt. In the same way Heb. *ga'ál*, to redeem (originally *to pay an equivalent*) is identical with Arab. *já'ala*, to bribe, inf. *jí'ál*, pay, wages, bribe (contrast BA 3, 70, l. 36). The primary meaning of *maj'ûl*, salary, is *set*, fixed, stated, stipulated; cf. Assyr. *šîmu*, price; fem. *šîmtu*, fate. In post-Biblical Hebrew we have the Babylonian loanword *šûm* (= *šuijûm*; cf. AJSL 1, 180, n. 1; 32, 67, l. 4; JBL 35, 156; 36, 98) appraisement, valuation. For Arab. *já'ala*, to begin, we may compare our *to set on* (German *ansetzen*). In Syriac, *ag'ûl* means *to place* for care or custody (*çêd 'hrên*) i. e. *commit*, intrust.

Just as Heb. *mor'â*, filthy, is connected with *rê'i*, excrement, so Heb. *ço'i*, soiled, is derived from *ço'â* = *çe'â*, excrement (Assyr. *çû*). *Môça'ôt*, latrines (2 K 10 27) is a formation like *môbâ* (Ethiop. *mûbâ*; AJSL 2, 6, n. 1) for *maḥô*, entrance (Ethiop. *mebyâ*). The stem of *ço'i* has a ç₂ (cf. Syr. *çî* = *çê'i* and Arab. *uâçî'a*, to be soiled; also *çâçî'a*, to leave the head in a soiled condition; to clean it slightly, but not thoroughly): it is therefore different from *iaçâ*, to go out, which has a ç³ (BAL 96; JAOS 28, 115). In vulgar German, *beschissen* (cf. our *dingy* = *dungy*, French *merdeux*, Ital. *merdoso* or *merdellone*, and the Catullian *cacata charta*) is used for *soiled* (AJP 27, 160). I have shown there that our *cheated* had originally the same meaning (cf. also AJSL 22, 254, †). In Ethiopic, *çê'a* means *to stink*.

German *Dreck*, excrement, filth, is used as a contemptible expression for something *bad* or *worthless*, and *Dreckkerl* (or *Dreckseele*; cf. French *âme de boue*) denotes a *foul* or *low fellow* (Span. *cagado*). Shakespeare uses *filth* (cf. Lat. *lutum*) in the same sense, and *filthy* for *low*, mean, contemptible, just as we use *dirty* for *base*, low, groveling. Arab. *ju'sûs*, mean, contemptible, is derived from *ja's*, dung, filth (for the form cf. Barth, § 144, γ; ZDMG 61, 714, l. 13). *Dungy* is also the primary connotation of Heb. *ra'*, evil, which appears in Assyrian as *raggu*, with *g* for ' as in Syr. *gêhîk* for 'êhîk = Arab. *qâhîka*,

to laugh (AJSL 22, 253, †; JAOS 32, 12, n. 18). Heb. *raʿ*, evil, means originally *excrementitious*, fecal, ordurous, filthy, dirty, nasty, foul, vile, offensive, fetid, noisome, disgusting, loathsome. On the other hand, our *ordure* is the Ital. *ordura*, filth, which is connected with *orrído*, nasty = Lat. *horridus*. Luther has *scheusslich* for *môrèʿâ*, Zeph. 3 1. The primary connotations of Assyr. *bîšu*, bad, and *tâbu*, good, are *fetid* and *fragrant*, respectively (ZA 30, 61). The he-goats, which have a strong and offensive odor, are the emblems of evil (Matt. 25 23, 41). According to CD, *bad* seems to be of nursery origin, viz. a dissimilated form of *ba-ba*, German *bäbä* (both vowels very short and the last syllable strongly accented) which is used as an exclamation to warn infants not to touch something nasty: when an infant tries to touch e. g. the excrements of a dog, the nurse will say, *Bebbéh!* Zupitza derived *bad* (= *bad-de*) from OE *bæddel*, hermaphrodite, applied contemptuously (see the new Oxford dictionary).

Heb. *raʿ*, bad, appears in Arabic in the transposed form *ʿarr*. We must assume that the biconsonantal roots were transposed, and that *rʿ* became *raʿaʿ*, while *ʿr* became *ʿarar*. Similarly *raʿaʿah*, female ostrich, is a transposition of *ʿararah*, fem. of *ʿarâr* which denotes the cry of the male ostrich (cf. *ruʿâb* and *raʿabat al-ḥamamah*; see also AJSL 32, 143). We have the same root *ʿr*, to cry, in *îâʿira*, to bleat, and *nâʿara*, to low, bellow. Heb. *naʿr* means originally *cry-baby*, bawler; cf. *naʿr bôkê*, Ex. 26; French *enfant criard* (GB¹⁶ xviii, ad p. 510^b). I do not believe that Assyr. *nâru*, singer, is a Sumerian loan-word (ZA 31, 119). Cf. my remarks on Heb. *šîr*, song, in JHUC, No. 316, p. 23. Just as Assyr. *šêru*, song, is connected with *šâru*, wind, so Arab. *saʿ*, rimed prose, is derived from *sâjaʿa*, to coo, i. e. to utter a low, plaintive, murmuring sound. The American turtle-dove is called *mourning-dove*; cf. *Nah.* 46; ZDMG 61, 296, l. 6, and l. 64 of the cuneiform psalm addressed to Istar, which is translated in the appendix to Delitzsch's third lecture on Babel and Bible (Stuttgart, 1905) p. 68; Zimmern, *Babyl. Hymnen und Gebete* (Leipzig, 1905) p. 21.

Arab. *ʿarra* is used of the fecal evacuations of a bird, but it means also *to harm* (*ʿarrahu* = *sâʿahu*). *ʿArrara* signifies *to*

manure, and *a'arra*: to be filthy. The twelfth form, *i'ráurâ* (*ámran qabîhan*) corresponds to Heb. *heré'*, to do evil, commit moral wrong. *Ta'arra mina-'l-láili* must be connected with Heb. *ne'ôr miš-šēnatô* (GB¹⁶ 573^b). *'Urrah* means *dung*, filth, vice, and *ma'arra*: crime, sin, harm. *A'arru* signifies *more evil*, worse, and *'urrâ* is a *bad woman*. *'Arr* is synonymous with *šarr*, evil (JBL 36, 141): we find *laqîtu mínhu šarran ua-'árran*, I experienced from him evil and mischief; *ánta šarru mínhu ua-'á'arru*, thou art worse than he and more evil. Syr. *'ar'ár*, to wash out the mouth, to clean the teeth, is privative (to unsoil; cf. Lat. *latrinas stercorare*; German *misten*, to clean the stable; see *Est.* 35, below; *Mic.* 105, n. *). A causative (ZDMG 64, 706, l. 36; JBL 35, 320) derived from *'ar* is *sá'ara*, to infect (with itch, Arab. *'arr*, *'urûr*). The original meaning of Arab. *'arra*, to be itchy, mangy, scabby, is *to be filthy*, loathsome. On the other hand, our *shabby*, mean, base, scurvy, meant originally *scabby*, mangy, and the primary connotation of *scurvy*, vile, mean, worthless, offensive, malicious, is *scorbutic* (for scurvy in AV see DB 3, 329^b). *Shab* is merely an assibilated form of *scab*, and *scab*, which was formerly used as a term of contempt for a mean, shabby fellow, and which denotes now especially a workman who takes the place of a striker, meant originally *affected with scabies*.

Vollers' combination of Heb. *rá* with Arab. *ra'á'*, vicious young men, dregs of the people, rabble (syn. *xasî'ah*; cf. Lat. *faex populi*, *sentina urbis*, *caenum plebejum*) was more correct than the view of Gesenius, Fürst and König, that Heb. *ra'á'*, to be evil, is identical with *ra'á'*, to break, which is the Aramaic form of Heb. *raçáç*. Fürst even believed that *ra'*, evil, might be connected with Arab. *dá'da'a*, to shake, scatter, squander. For *ra'*, evil, prop. *mangy*, we may compare the French phrase *être méchant comme la gale*, and for *rě'î*, excrement, from a stem *ra'aî* = *ra'a'* cf. Arab. *járâ*, *îájri* = Assy. *garâru*, to run (JBL 32, 141, n. 14) and Syr. *márrî*, to make bitter, as Pael of *mar* (= *marar*) to be bitter (see AJSJL 32, 75 and JBL 38, 163).

But I would respectfully urge that both these considerations count on the opposite side, and that **יָשַׁח** is to be derived from **שָׁח** to be in pain.

There is a natural progress of thought from verse 6 on. Kerak (Kir-hareseth) is coupled with Moab in verse 7 as in verse 11, the country being joined with a typical city. The fervent appeal of the fugitives (3-5) is answered first in large and general terms. Moab is proud and haughty; his boastings are empty. Moab shall wail, sorely stricken. *For*—with this word of verse 8 the poem passes to particulars, to vivid personification—the fields languish and the far-spreading vine of Sibmah. Verses 9 and 10 are filled with weeping over this vine, and over the summer fruits, the harvest, the fruitful field, the vintage shout. Verse 11 resumes and emphasizes verse 7.

The result is that abstract belongs with abstract and concrete with concrete; and that it accords with the general tone, not to say the dignity, of this poem, to render verse 7 as follows: "Therefore shall Moab wail for Moab; every one shall wail; for the sorrows of Kir-hareseth shall ye mourn, sorely stricken".

Boston

Wm. H. Cobb

Addenda

The manuscript of the brief communications, printed above pp. 152—165 was sent to the Editor in June, 1919.

Ad p. 152. — For the post-Biblical spelling *rê'î* for *rē'î* we may compare Ethiop. *irê'î* he pastures, for *irē'î*; we always find *irê'î*, he sees, for *irē'î*; cf. Dillmann's grammar, § 46, b; § 92, last section; also his chrestomathy, p. 72, n. 1.

Ad p. 154. — In addition to *îâ'ira*, to bleat, and *nâ'ara*, to bellow, I might have mentioned Arab. *tâ'ara*, to cry (cf. *tûlaj* = *ûlaj*, eaglet, and ZDMG 63, 518, l. 39). There may be a connection between *r*, cry, and *r'*, bad: in German, *böse* is used for *angry* (cf. our *bad blood* = angry feeling) and Assy. *iççârux* (= *ictârux*) *kabittî*, lit. *my liver cried*, signifies *I was enraged*; similarly Assy. *nagâgu* means *to cry*, and *nuggatu*: *rage*. HW 574 mentions also *šêgû*; this, however, does not correspond

to Heb. *šaġā*, but to Heb. *šē'aġā* (BA 1, 105, n. *): a *kalbu šēgū* is not a *mad dog*, but a *barking dog*; our *bawl* meant originally *bark* or *howl* as a dog. In Assyrian psalms we find *kīma lēti ināgag*, he bellows like a cow (WZKM 23, 361, n. 1; cf. JAOS 32, 17; JBL 36, 249. 254.) We have the root 'r also in *tamā'ara*, to become livid from rage (cf. *ra'*, Gen. 40, 7 = *σκυθρωπός* and Ger. *schlecht aussehen*) which is derived from a noun with prefixed *m* (cf. above, p. 153, l. 3). A secondary stem with prefixed *t* < *r'* is Arab. *tāri'a* = *āsra'a ilā'-š-šārri*. The primary connotation of the root *r'* or 'r seems to be *to cry*, then *to be loud*, *fetid*, *bad*. The term *loud* may mean *strong in smell*, of evil odor. We also speak of *loud colors*, Ger. *schreiende* or *grelle Farben*, Fr. *couleurs tranchantes*. Ger. *grell* is connected with *grollen*, to bear a grudge, and *grölen*, to bawl. MHG *grell* means *angry* (cf. Assyr. *ṣarāxu* and *nagāgu*). For the original meaning of our *shabby*, *scurvy*, *scab* (above p. 155) we may compare *measly*, which is now used for *miserable*, wretched, contemptible, but which means prop. *infected with larval pork-tapeworms* (Ger. *finnig*, Fr. *ladre*). In French, *ladre* is used for *miser*, niggard (*ladre vert*) and *miser*, of course, denoted originally a *miserable* or wretched person.

Ad p. 156. — The passage 1 S 20 30 has recently been discussed by Peiser in OLZ 24, 58 (March-April, 1921): he thinks that the original reading was *ban-nā'ūt ham-mardūt* which is supposed to mean *in vagabondage* (*nā'ūt* < *nū'*) *there is rebellion*. This explanation is untenable.

Ad p. 159. — If *abše* . . ., given at the beginning of l. 76 of the Flood tablet in iv R² (cf. NE 137, n. 17) be correct, we may read *abšēna*, herbage, herbs = Sumer. *absin*, growth (SGI 5). *Abšēnu* is a synonym of *šer'u*, luxuriant growth = Arab. *ġatrah*, abundance = Hebr. 'ošr, wealth (JBL 37, 220, n. 3). We may then translate; *simples and salves I laid up* instead of *in jars I put stores of ointment*.

Ad p. 161. — Syr. *aqris* means both *to dry* and *to harden*. We have this stem also in Hebrew: in Hab. 1 9 (cf. JHUC, No. 325, p. 48) we must read: *mēzimmāt appēhēm qērīsā*, the cast (lit. *σχημα*) of their features is hard (*š hīzuā dē-'appaīhōn* 'aššin; cf. *a'šin appē*, to harden the face).